



Practical Hajj Guide

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In the Name of Allah,
the Entirely Merciful, the Especially Merciful

Supplication for Travel

“اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، (سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ * وَإِنَّا إِلَىٰ رَبِّنَا لَمُنْقَلِبُونَ) ” اللهم إنا نسألك في سفرنا هذا البرَّ والتقوى، ومن العمل ما ترضى، اللهم هون علينا سفرنا هذا واطو عنا بعده، اللهم أنت الصاحب في السفر، والخليفة في الأهل، اللهم إني أعوذ بك من وعثاء السفر، وكآبة المنظر وسوء المنقلب في المال والأهل ” وإذا رجع قالهن وزاد فيهن ” آييون، تائبون، عابدون، لربنا حامدون“

Allah is the greatest, Allah is the greatest, Allah is the greatest, How perfect He is, The One Who has placed this (transport) at our service, and we ourselves would not have been capable of that, and to our Lord is our final destiny. O Allah, we ask You for birr (righteousness) and taqwa (piety) in this journey of ours, and we ask You for deeds which please You. O Allah, facilitate our journey and let us cover its distance quickly. O Allah, You are The Companion on the journey and The Successor over the family, O Allah, I take refuge with You from the difficulties of travel, from having a change of heart and being in a bad predicament, and I take refuge in You from an ill-fated outcome with wealth and family. ...upon returning the same supplication is recited with the following addition: We return, repent, worship and praise our Lord.¹

¹ Reported by Muslim



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Note:

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Introduction

All praise is due to Allah, an abundant beautiful blessed praise, as our Lord loves and is pleased with. And may He send prayers and salutations upon His Prophet Muhammad, his household and those who follow in his footsteps.

To proceed:

In response to the mentioning of Allah:

﴿وَلِلّٰهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ اِلَيْهِ سَبِيْلًا﴾

And [due] to Allah from the people is a pilgrimage to the House – for whoever is able to find thereto a way.²³

And the saying of His Prophet (ﷺ): “Learn your rites from me.”⁴

And his saying: “Whoever performs Hajj and does not commit any obscenity or commit any evil will go back (free of) sin as on the day his mother bore him.”⁵

And in the hope of spreading knowledge from which one may attain reward as in the hadīth: “When the son of Adam dies, his deeds come to an end apart from three: sadaqah jariyah (ongoing charity); beneficial knowledge; or a righteous child who will make du’a (supplicate) for him.”⁶

² The Qur’an is Arabic. Verses quoted in this book are translations of the meaning of the Qur’an.

³ Sūrat Aal-‘Imrān, 97

⁴ Reported by Muslim

⁵ Reported by Al-Bukhārī

⁶ Reported by Muslim

I would like to present to you, dear pilgrim, these scented words as a kind gesture to my fellow Muslim brethren. In this booklet, you will find what is required of the pilgrim during the Hajj as legislated by Allah and His Messenger Muhammad (ﷺ).

The work before you in the English language, has been adapted from a work entitled "al Minhaj fee Yawmiyyat al Hajj " which was compiled and prepared by Sh. Khalid ibn Abdilllah an-Nasir.

May Allah benefit the Muslims through this work and reward with good those who gathered and put this valuable material together.



To Begin

Dear Muslim, know that deeds will only be accepted if two conditions are met, they are: **al-Ikhlās (sincerity of intention)** and **al-Ittibā’ (adherence to the sunnah)**.

Allah mentions:

﴿فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا﴾

*So whoever would hope for the meeting with his Lord – let him do righteous work and not associate in the worship of his Lord anyone.*⁷

And the Prophet (ﷺ) said: "Actions are but by intentions, and every man shall have only that which he intended."⁸

He also said: "Whoever does an action which is not sanctioned by me, it will be rejected".⁹

And he said: "I have left with you two matters which, if you were to adhere to them, you would never go astray after me; the Book of Allah and my sunnah."¹⁰

Be grateful to Allah that He has made it possible for you to undertake the journey towards the Ancient House which is the most beloved of places on the earth to Allah. **Ponder over this and appreciate it!**

⁷ Sūrat al-Kahf, 110

⁸ Reported by Al-Bukhārī and Muslim

⁹ Reported by Muslim

¹⁰ Reported by al-Hākim, al-Bayhaqi

The Righteous Hajj

The Messenger of Allah (ﷺ) said: "And there is no reward for al-Hajj al-Mabroor (the accepted/righteous Hajj) except Jannah (paradise)".¹¹

Dear Pilgrim: May Allah grant you every good. Do you want your Hajj to be accepted?

If so, ask yourself the following two questions and be honest and sincere in your response!

1. How can I perform Hajj in accordance with the guidance of the Prophet (ﷺ)?
2. How can I protect it so it will be accepted and not be rejected?

You may be taken aback by this introduction, but let me say that very often we find pilgrims who enter the state of ihram (the sacred state of practicing great self-denial which a Muslim must enter into before performing Hajj or 'Umrah), however, they do not seem to realize that they have entered an act of worship; an act which requires them to abstain from the prohibitions of Allah and thus they must be well aware of the guidance of the Prophet (ﷺ) regarding it. As a result of this, many come out of the Hajj unchanged (i.e. they do not abandon bad habits they had prior to the Hajj) and this is a practical sign that their Hajj was incomplete, if not unaccepted, may Allah forbid.

Thus, there are several matters you need to be aware of and practice:

¹¹ Agreed upon

At-Tawheed First and Last

“Labbaika la Shareeka Lak” (Here I am at Your service (O Allah), You have no Partner.)

Dear Pilgrim, you enter into the state of ihram and proceed towards Makkah chanting these words which indicate the Oneness and Uniqueness of Allah.

Therefore, you must clearly internalize the meaning of these words in all your speech and actions (outward as well as inward). You must glorify and exalt Allah above all things, attach your heart only to Him and direct each and every form of worship towards Him alone. So you place your trust in Him completely, fill your heart with love for Him, turn to Him for all your needs, pray, bow and prostrate only to Him, and give charity, offer sacrifices and take oaths only in His name. Know that no “saint”, prophet or angel can help you. Be aware that Allah is to be loved more than anyone or anything. Allah is the Creator and He controls and manages all affairs.

Allah mentions:

﴿قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ
وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ﴾

Say, "Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allah, Lord of the worlds. No partner has He. And this I have been commanded, and I am the first [among you] of the Muslims."¹²

Whomsoever Allah wills good for, He opens for them the door to humility, humbleness and poverty before Him. So, one should feel that they are indeed poor, needy and helpless before Allah. We should rely on His Mercy, realizing that if not for His mercy, we would be doomed. We are totally dependent on Allah while He is free of all needs.

¹² Sūrat al-An‘ām, 162- 163

Know also, that glorifying Allah means that you also glorify His commands and prohibitions. Allah mentions within the context of the verses on Hajj:

﴿ الْحَجُّ أَشْهُرٌ مَّعْلُومَاتٌ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ وَمَا تَفْعَلُوا مِنْ خَيْرٍ يَعْلَمْهُ اللَّهُ وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَىٰ وَاتَّقُونِ يَا أُولِيَ الْأَلْبَابِ ﴾

Hajj is [during] well-known months, so whoever has made Hajj obligatory upon himself therein [by entering the state of ihram], there is [to be for him] no sexual relations and no disobedience and no disputing during Hajj. And whatever good you do – Allah knows it. And take provisions, but indeed, the best provision is fear of Allah. And fear Me, O you of understanding.¹³

So Allah has forbidden you from three things:

1. rafath (sexual relations as well as lewd speech and actions);
2. fusooq (sins/disobedience in general); and
3. jidaal (disputing/arguing).

He then commanded you to fear Him (i.e. keep your duty to Him), therefore, strive to do as you've been commanded and abstain from that which He has forbidden for you and you will be successful, In sha Allah (if Allah wills).

And know - may Allah guide you to His obedience - that you should perform the Hajj while exalting, glorifying and praising Allah and feeling humble and needy before the Lord of the worlds.

¹³ Sūrat al-Baqarah, 197

Establishing the Salah

Allah mentions:

﴿وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا
الزَّكَاةَ وَذَلِكَ دِينُ الْقَيِّمَةِ﴾

And they were not commanded except to worship Allah, [being] sincere to Him in religion, inclining to truth, and to establish prayer and to give zakah. And that is the correct religion.¹⁴

He also mentions:

﴿قُلْ لِعِبَادِيَ الَّذِينَ ءَامَنُوا يُقِيمُوا الصَّلَاةَ﴾

[O Muhammad], tell My servants who have believed to establish prayer.¹⁵

The salah (five daily, formal/obligatory prayers) is the most important pillar of Islam after the Shahadah (testimony of faith). It is the greatest symbol of tawheed and a distinguishing factor between Islam and disbelief. It is the backbone of the religion and the first matter about which one will be questioned on the Day of Resurrection. Neither zakah, nor fasting nor Hajj, nor charity, nor any good deed will be accepted from the one who does not establish the five daily prayers as prescribed and at their appointed times. Allah mentions:

﴿وَمَا مَنَعَهُمْ أَنْ تُقْبَلَ مِنْهُمْ نَفَقَتُهُمْ إِلَّا أَنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَلَا يَأْتُونَ الصَّلَاةَ إِلَّا وَهُمْ كُسَالَى وَلَا يُنْفِقُونَ إِلَّا وَهُمْ كَارِهُونَ﴾

And what prevents their expenditures from being accepted from them but that they have disbelieved in Allah and in His Messenger and that

¹⁴ Sūrat al-Bayyinah, 5

¹⁵ Sūrat Ibrāhīm, 31

*they come not to prayer except while they are lazy and that they do not spend except while they are unwilling.*¹⁶

The Prophet (ﷺ) said: "Between a person and kufr and shirk is the abandonment of prayer."¹⁷

So it is incumbent upon every Muslim (male and female) to safeguard the five daily prayers and learn how to offer (establish) them as offered by the Prophet (ﷺ) for he himself said: "Pray as you have seen me praying."¹⁸

One also needs to strive so as to offer these prayers while being humble and focused, with presence of mind. Allah mentions:

﴿قَدْ أَفْلَحَ الْمُؤْمِنُونَ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ﴾

*Certainly will the believers have succeeded: They who are during their prayer humbly submissive.*¹⁹

And ponder over the words of the Prophet (ﷺ): "O Bilal, let us find comfort in prayer."²⁰ and: "My joy has been made in prayer."²¹ and: "A slave may pray and have nothing recorded for it except a tenth of it, or a ninth, or an eighth, or a seventh, or a sixth, or a fifth, or a quarter, or a third, or a half."²²

Scholars of the past placed as a measure of whom they would take knowledge from, the extent to which they followed the sunnah, especially in the salah. Ibrahim an-Nakha'ee (may Allah have mercy on him) said: "When they came to a man, wanting to take knowledge from him, they observed his salah, his following of the sunnah and his overall condition, then they took knowledge from him." As well, Abu al-'Aliyah said: "We used to come to a man to take knowledge from him so we would look at his salah: if he perfected it, we would sit with him..."

¹⁶ Sūrat Al-Tawbah, 54 ¹⁷ Reported by Muslim ¹⁸ Reported by Al-Bukhārī

¹⁹ Sūrat al-Mu'minūn, 1-2 ²⁰ Sunan Abi Dāwood and Ahmad

²¹ Sunan an-Nasa'i; Sunan Abi Dāwood; Ahmad

²² Reported by Abu Dāwood and an-Nasa'i

Good Provisions

The best thing you could ever spend your wealth on is the Beloved and what the Beloved loves. How could it not be so when He is the Praised and Hallowed One Who promises to bless and replace our wealth?

Allah mentions:

﴿وَمَا أَنْفَقْتُمْ مِّنْ شَيْءٍ فَهُوَ يُخْلِفُهُ وَهُوَ خَيْرُ الرَّازِقِينَ﴾

But whatever thing you spend [in His cause] – He will compensate it; and He is the best of providers.²³

Indeed, spending to visit the Sacred Mosque, which is the very first house to be established for the worship of Allah, and in which one receives 100,000 times more reward than praying elsewhere, and wherein one can have the honour of performing tawaf (circumambulation), is from the best things for which one could spend their wealth and free up their time.

Allah mentions:

﴿وَلِيطَافُوا بِالْبَيْتِ الْعَتِيقِ﴾

and perform tawaf around the ancient House.²⁴

However, you should know that this is only the case if your earnings (wealth) are from lawful means, since the Prophet (ﷺ) said: "Indeed Allah is Pure and only accepts that which is pure²⁵, and Allah has commanded the believers with that which He commanded the Messengers with for He mentions:

﴿يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ﴾

²³ Sūrat Saba', 39

²⁴ Sūrat al-Hajj, 29

²⁵ Reported by Muslim

*O messengers, eat from the good foods and work righteousness.
Indeed, I, of what you do, am Knowing.²⁶*

And Allah mentions:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِن كُنتُمْ
إِيَّاهُ تَعْبُدُونَ ﴾

*O you who have believed, eat from the good things which We have
provided for you and be grateful to Allah if it is [indeed] Him that you
worship.²⁷*

Then he mentioned the example of a man on a long journey, whose hair is unkempt and whose clothing is covered with dust; he raises his hands towards the heavens saying: O My Lord! O My Lord! However, his food is (from) unlawful (means), his drink is (from) unlawful (means), his clothing is (from) unlawful (means) and he has been nourished with that which is unlawful, so how can it be that his prayer (supplication) will be answered?²⁸

What this means, is that Allah is perfect and free of any faults and deficiencies, and therefore He only accepts that which is pure and good. He only accepts deeds which are free of deficiencies such as showing off, pride and any type of shirk. He only accepts charity which is from lawful means and speech which is good.

In the hadīth of tashah-hud we find: "At Tahiyatu lillahi was Salawatu wat tayyibatu"(All greetings of humility are for Allah, and all prayers and goodness).²⁹ At-Tahiyatu means that Allah is good/pure in Himself, His attributes, His actions and His sayings. Thus, it is not befitting except that what comes from His creation to Him of actions and sayings is other than that.

²⁶ Sūrat al-Mu'minūn, 51

²⁷ Sūrat al-Baqarah, 172

²⁸ Reported by Muslim

²⁹ Reported by Al-Bukhārī and Muslim

Good Moral Character

Dear Muslim, know that you will be rewarded greatly by Allah for being good, kind, helpful and humble towards your fellow pilgrims.

Allah mentions:

﴿وَأَخْفِضْ جَنَاحَكَ لِلْمُؤْمِنِينَ﴾

*And lower your wing (i.e. show kindness) to the believers*³⁰

And in the authentic hadīth we find: “and from the best of you is he who is best in moral character”.³¹

And the Messenger of Allah (ﷺ) said: “The most beloved of people to Allah are those who benefit others the most, and the most beloved of deeds to Allah is to bring happiness to a Muslim or relieve a hardship for him or pay off a debt for him or satisfy his hunger. And it is more beloved to me that I spend the time with a fellow Muslim with needs than spending a month in i’tikaf (seclusion) in this masjid. Whoever holds back his anger, Allah will conceal him (i.e. his faults), and whoever controls his rage while being able to act on it if he so willed, Allah will fill his heart with contentment on the Day of Resurrection. Whoever remains with his fellow Muslim who has a need until he satisfies it, Allah will make his feet firm on the Day when feet will slip, and bad moral character spoils good deeds like vinegar spoils honey.”³²

³⁰ Sūrat al-Hijr, 88

³¹ Reported by Al-Bukhārī and Muslim

³² Reported by at-Tabarani

Patience and Anticipation

Dear Pilgrim, recall the saying of the Prophet (ﷺ) concerning Hajj and 'Umrah that they are: "a jihad with no fighting"³³.

Remember that Hajj is a training ground for good character, a time to refine one's soul and raise it to the highest levels and it is a practical test of one's patience and character. Perhaps you will become ill or fatigued while moving between the stations (i.e. Mina, Muzdalifah, 'Arafah); or you may lose something valuable or hear some shocking news. You may show kindness and receive cruelty in response, you may be overcome with sadness and anxiety or you may lose your money and belongings (either due to your negligence or some other reason).

Therefore, it is necessary to realize that this is all a test and a trial from Allah to test your patience, steadfastness and truthfulness or it may be due to some other wisdom which Allah willed. Thus, I advise the following:

Patience, patience, patience!!! And repeat often the words:

قَدَّرَ اللَّهُ وَمَا شَاءَ فَعَلَ

Qaddara Allahu wa ma sha a Fa'ala

(Allah decrees, and what He wills He does).

Beware of saying: If only I did this, such and such would have happened. Rather, say:

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

Inna lillahi wa inna ilayhi raji 'oon

(Indeed we belong to Allah, and indeed to Him we will return).

³³ Reported by Ahmad

Recall the words of Allah:

﴿وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ
وَالثَّمَرَاتِ وَبَشِيرِ الصَّابِرِينَ الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ
رَاجِعُونَ أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ وَأُولَئِكَ هُمُ الْمُفْتَتُونَ﴾

And We will surely test you with something of fear and hunger and a loss of wealth and lives and fruits, but give good tidings to the patient, who, when disaster strikes them, say, "Indeed we belong to Allah, and indeed to Him we will return. Those are the ones upon whom are blessings from their Lord and mercy. And it is those who are the [rightly] guided."³⁴

Know that everything has a reality, and no slave reaches the reality of faith until such time he realizes that whatever has befallen him was not to pass him by and whatever passed by him was not meant to befall him (as in the hadīth reported by Ahmad).

Have a good opinion (assumption) of Allah (Exalted is He) and know that He will compensate you with a great deal of good. The Messenger of Allah (ﷺ) says, in the hadīth Qudsi, that Allah mentions: "I am just as my slave thinks I am, (i.e., I am able to do for him what he thinks I can do for him), so let him think whatever he wants"³⁵.

He also says: "Indeed, amazing are the affairs of a believer! They are all for his benefit; If he is granted ease of living he is thankful; and this is best for him. And if he is afflicted with a hardship, he perseveres; and this is best for him. And that is only the case of the believer"³⁶

³⁴ Sūrat al-Baqarah, 155-157

³⁵ Reported by al- Bukhārī and Muslim

³⁶ Reported by Muslim

Step by Step Description of Hajj

The Mawaqīt (boundaries)

Al-mawaqīt is the plural of mīqāt which refers to the appointed places and times for an act of worship. The appointed time for Hajj (i.e. to enter the state of ihram for it) lies in three months; Shawwal, Dhul Q'idah and Dhul Hijjah.

The appointed places (i.e. boundaries) from which one makes intention for Hajj and enters the state of ihram from (and does not cross without being in ihram) were set by the Prophet (ﷺ). One who crosses the mīqāt without being in ihram must return to it and don the ihram, otherwise he must offer a sacrificial animal as expiation, whose meat is distributed amongst the poor within the haram (sacred boundary of Makkah).

Ibn 'Abbas (may Allah be pleased with him) reports: "Allah's Messenger (ﷺ) made **Dhul-Hulaifa** as the Mīqāt for the people of Al-Madeenah; **Al-Juhfa** for the people of ash-Sham; **Qarn-al-Manazil** for the people of an-Najd; and **Yalamlam** for the people of al-Yemen; and these Mawaqīt are for the people at those very places - and besides them for those who come through those places - who have the intention of performing Hajj and 'Umrah. Whoever is living within these boundaries [between the Mīqāt and Makkah] can assume Ihram from the place he starts [i.e. his home], and the people of Makkah can assume Ihram³⁷ [for Hajj only] from Makkah."³⁸

³⁷ Ihram: A state in which one is prohibited to practice certain deeds that are lawful at other times. The rites of 'Umrah and Hajj are performed in this state of *Ihram*. When one assumes this state, the first thing one should do is to express mentally [and orally i.e. reciting *at-Talbiyah*] one intention to assume this state for the purpose of performing Hajj or 'Umrah. Then, *Talbiyah* is recited, two sheets of [unstitched i.e. not made to fit any of the limbs of the body] cloth are worn, without any other clothing – **Izar**: worn below one's waist; and the other is **Rida**: worn on the upper part of the body (for men-women keep their regular clothing).

'Aishah (may Allah be pleased with her) reports: "Allah's Messenger (ﷺ) made Dhaatu 'Irq as the mīqāt for the people of 'Iraq."³⁹

So, if anyone intending Hajj or 'Umrah reaches the mīqāt they are obliged to enter the state of ihram.

It is preferred for them to do the following at the mīqāt:

Take a bath. Please note that for many travelling from outside the Kingdom, this is not always possible. Therefore, they should take a bath before departing from the last place this can be done by them with ease (either from home, a hotel they stay at during transit or an airport which has facilities for this, for example).

Use perfume. Note that this is specific to men. Women may use deodorants and other such things which do not have a detectable fragrance though. As well, the perfume should not be applied to the ihram towels, just the body of the pilgrim.

The two pieces of cloth (sheets/towels) being used should preferably be white and clean. As for women, they wear their "normal" clothing, keeping in mind the rules of hijab. It is not preferred or legislated for them to wear a specific colour such as white.



³⁸ Reported by al- Bukhārī and Muslim

³⁹ Reported by Abi Dāwood, an- Nasa'i

Types of Ihram for Hajj

Dear brother/sister, how will you do tamattu', or ifrad or qiran?

When you want to perform Hajj during the months of Hajj (Shawwal, Dhul Q'idah and Dhul Hijjah) and arrive at the mīqāt, you have a choice of doing one of the following "types" of Hajj: either tamattu', or ifrad or qiran.

Tamattu'

If you choose to do tamattu', then at the mīqāt you will say: Labbaika 'umrah or Labbaik Allahumma 'umrah (Here I am O Allah for 'umrah). Then you will perform 'umrah and get out of ihram. On the eighth day of Dhul Hijjah you will then intend Hajj and do as will be explained later on. Note that offering a sacrifice (hady) will be compulsory for you.

Ifrad

In this case you will intend only Hajj at the mīqāt by saying: Labbaika Hajjan or Labbaik Allahumma Hajjan (Here I am O Allah for Hajj). Upon arrival in Makkah it is preferred for you to do the tawaf of arrival (al-qudoom) and you are obliged to remain in the state of ihram until the day of sacrifice (i.e. 'Eid). What needs to be done on the eighth day of Dhul Hijjah will be explained later on. Note that you do not need to offer any sacrificial animal.

Qiran

In this case you intend both Hajj and 'umrah together from the mīqāt by saying: Labbaika Hajjan wa 'umrah or Labbaik Allahumma Hajjan wa 'umrah (Here I am O Allah for Hajj and 'umrah). It is preferred that upon arrival in Makkah you perform the tawaf of arrival (al-qudoom) and you are obliged to remain in the state of ihram till the day of sacrifice. What needs to be done on the eighth of Dhul Hijjah will be explained later. Note that offering a sacrificial animal will be compulsory for you.

Merits of the Talbiyah and Raising the Voice for it

[at-Talbiyah The Loud Pronouncement of Particular Expressions which are a Symbol/Motto of Hajj Indicating a Pilgrim's Readiness to Serve and Obey Allah, In Response to His Invitation (to Hajj)]

From the talbiyah of the Prophet (ﷺ) was:

Labbaik-Allahumma Labbaik

I respond to Your Call O Allah, I am at Your Service

Labbaik, la Shareeka laka Labbaik

I respond to Your Call, You have no partner, I am obedient to Your orders

Inna-l-Hamda wan-N'imata Laka wa-l-Mulk

All of the praises and blessings are for You, and the Sovereignty (Kingdom) (too)

La Shareeka Laka

You have no partners with You⁴⁰

Labbaik ilaha al-Haqq (I respond to your call O Lord of truth)

Abdullah ibn 'Umar made this addition to it:

Labbaik, Labbaik wa S'adaika

I respond to Your Call, Here I am at Your Service, Ready to Obey You

wa-l-Khairu bi-Yadaika

and all good is in Your Hands

Labbaik, wa-r-Raghba u ilaika wa-l-'Amal

Here I am at Your service, unto You is the petition, and deeds (are also for You)⁴¹

⁴⁰ Reported by al-Bukhārī

⁴¹ Reported by Muslim

Raising the voice with the talbiyah is legislated due to the saying of the Prophet (ﷺ): "Jibreel came to me and ordered me to command my Companions and those with me to raise their voices with the talbiyah"⁴²

And he said: "The best Hajj is that in which voices are raised (for talbiyah) and blood (of sacrificial animals) is shed".⁴³

The Prophet (ﷺ) said: "No Muslim says the talbiyah except that everything of trees and stones to his right and left say the talbiyah with him until the end of the earth."⁴⁴

Women are not to raise their voices with talbiyah in the presence of non-mahram men.



⁴² Reported by Ahmad, Abi Dāwood, an-Nasa'i, At-Tirmidhi, Ibn Majah

⁴³ Reported by At-Tirmidhi, Ibn Majah

⁴⁴ Reported by At-Tirmidhi

The Best Pilgrims

Ibn al Qayyim (may Allah have mercy on him) says:

The best amongst those doing any deed are those who remember Allah most during it. So the best of the fasting people are those who remember Allah most during the fast, and the best of those who give charity are those who remember Allah most while doing so and the best of pilgrims are those who remember Allah most during the pilgrimage and so on.

And the Prophet (ﷺ) says: "Tawaf around the House (K'abah) and between as-Safa and al-Marwah and pelting of the jamarat (stone pillars) were only legislated for the remembrance of Allah."⁴⁵



⁴⁵ Reported by Abu Dāwood, at-Tirmidhi

Ihram

Many people think of Ihram as the two white sheets/towels worn by the pilgrim. This is a mistake. The two white sheets/towels worn by men are “the Ihram garments for men” and not the actual Ihram.

The word Ihram in the Arabic language means entering into a state of prohibition.

In the Fiqh terminology, the ihram of Hajj and ‘Umrah is the intention of the Hajj and ‘Umrah by which a person enters the state in which certain things become prohibited on him or her.



Prohibited Matters in Ihram are of Three Categories

First Category: That which is prohibited for both men and women:

- Removal of hair from the head or any part of the body in any manner.
- Clipping/removing finger/toenails.
- Using fragrance on either the body or clothing. Be careful not to use fragrances in foods/drinks as well and to abstain from using fragranced soap, cream and shampoo.
- Sexual intercourse/relations and that which may lead to it such as marriage ('aqd nikah) and lustful looking, kissing and so forth.
- Hunting or assisting in hunting.
- Wearing gloves.

Second Category: That which is prohibited specifically for men:

- Covering the head with something that remains on it (like a cap for example).
- Wearing sewn clothing such as t-shirts, pants and the like.

Third Category: That which is prohibited specifically for women:

- Wearing a face covering (niqab). Therefore, it is forbidden for a woman to wear the niqab and gloves after crossing the mīqāt. However, she may cover her hands with her garment such as the dress or cloak. And she would cover her face in the presence of non-mahram men by lowering her head cover.

Regulations Specific to Women

- She must have a mahram with her. The mahram of a woman is her husband or someone from her near male relatives whom she is permanently prohibited to marry according to the Sharee'ah. The evidence for this is very clear in the authentic ahadīth in which the Prophet (ﷺ) said: It is not permissible for a woman who believes in Allah and the Last Day to travel the distance one travels in a day and a night, except that she has with her **Hurmah** (i.e. a **mahram**).⁴⁶
- If a woman begins menstruation or gives birth on her way to Hajj, she continues the journey and does not wait until the bleeding stops. When she reaches the mīqāt in this state (menstruating or having post natal bleeding), then she enters ihram like any other woman as it is not a condition to be free of such bleeding in ihram. The Prophet (ﷺ) said to Asma bint 'Umais, as in the hadīth found in saheeh Muslim, "take a bath, secure the area (i.e. place something at the private part to prevent blood from leaking) and get into ihram"⁴⁷. She had given birth at the mīqāt and being uncertain as to what to do, she had sent a question to the Prophet (ﷺ) to which he responded as above.

We conclude from what has been mentioned then the following:

- She enters into the state of ihram from the mīqāt as other women and abstains from the prohibitions of ihram and proceeds to Makkah in the state she is in.
- She does not wear gloves or a niqab.
- She wears her "normal" clothing while in ihram, but keeping in mind the rules of hijab. There is no specific colour for a woman's ihram garments.

⁴⁶ Reported by al-Bukhārī and Muslim

⁴⁷ Reported by Muslim

What she is not allowed to do is perform tawaf until such time that she stops bleeding, and then she purifies herself by taking a bath.

When the day of 'Arafah comes, and if the woman has not completed her cycle yet while having entered into ihram with the intention of doing tamattu', then at this point she enters ihram for Hajj and now she will be considered to be doing qiran. She will do everything from the acts of Hajj with the exception of tawaf (until her cycle ends and she takes a bath) as in the hadīth in which the Prophet (ﷺ) said to 'Aishah (may Allah be pleased with her): "Do as the pilgrim does except that you do not perform tawaf until you become clean (i.e. from menses)."⁴⁸ Then when she is free of bleeding, she does the tawaf and walks between as-Safa and al-Marwah (7 rounds each) and this will suffice her for both her Hajj and 'Umrah.



⁴⁸ Reported by al- Bukhārī and Muslim

Characteristics and Rulings of the Haram (Sanctuary)

- Its merits (i.e. that the haram is sacred and has many virtues) and the fact that worship within this boundary is more meritorious than outside it
- The severity of evil deeds within it. Allah mentions (what means): *{whoever intends [a deed] therein of deviation [in religion] or wrongdoing – We will make him taste of a painful punishment.}*⁴⁹
- Prohibition of hunting within it
- Trees and shrubs (which grow naturally) in it cannot be uprooted, with the exception of al-idhkhir (a type of grass)
- No kafir (non-Muslim) may enter it as Allah mentions (what means): *{O you who have believed, indeed the polytheists are unclean, so let them not approach al-Masjid al-haram after this, their [final] year.}*⁵⁰



⁴⁹ Sūrat al-Ḥajj, 25

⁵⁰ Sūrat Al-Tawbah, 28

Entering Makkah

Whoever enters Makkah with the intention of Hajj or 'Umrah, then they must do two things before the tawaf:

1. They must be in ihram from the legislated place (i.e. mīqāt).
2. They must be in a state of complete taharah (both major and minor ritual purity). 'Aishah (may Allah be pleased with her) said: "The first thing he did upon arrival was to take wudu, then circumambulate around the k'abah."⁵¹

As for what is recommended for entering Makkah:

Taking a bath. When Ibn 'Umar (may Allah be pleased with them) approached the haram, he stopped saying the talbiyah and spent the night at Dhu Tuwaa. He then prayed Fajr there, took a bath and said that the Prophet (ﷺ) used to do so.⁵²

Entering the Masjid from the gate of Bani Shaybah (if possible).

While entering the Sacred Mosque, enter with the right foot and say:

Bismillah, Allahumma Salli 'ala Muhammad, Allahumma-f-tah Lee abwaba Rahmatik

(In the Name of Allah, O Allah send salah upon Muhammad, O Allah open for me the doors of Your Mercy) or another authentic du'a reported for entry into a masjid.

When you see the k'abah, raise your hands and supplicate for what you wish; there is no specific du'a for this.

⁵¹ Reported by al-Bukhārī and Muslim

⁵² Agreed upon



Description of 'Umrah

The Tawaf (Circumambulation)

Upon entering the Sacred Mosque (al-Masjid al-Haram), head directly to the k'abah, intending to begin the tawaf from the black stone. It is sunnah at the time of the tawaf of arrival (qudoom) to do two things (for men):

al-Idtiba': This means to uncover the right shoulder.

ar-Ramal: This means to walk at a fast pace, taking short steps during the first three rounds of the tawaf.

Start at the black stone by approaching it and placing your hands on it and kissing it if possible (otherwise, simply face it and point towards it) and say "bismillahi wa Allahu Akbar". Then with the k'abah to your left, circle it seven times making sure you walk around the outside of "hijr Ismā'il" (you will notice at the second and third corner that there is a short wall in a semi-circular shape).

There is no specific du'a/supplication to be recited in each round. Rather simply turn to Allah as you please and request for the good of this world and the next.

Every time you pass by the black stone touch and kiss it if possible. If that is not possible, then touch it with your hand(s) and kiss the hand(s) or a cane (if you are using one). If none of that is possible, then simply indicate towards it with your hand while saying the takbir (as above) and do not kiss your hand. These are the different manners of touching the black stone as found in the sunnah.

As for the "Yemeni corner" (the corner before reaching the black stone), then it is legislated to touch it only and one does not say the takbir while doing so. If unable to touch it, simply walk by **without** indicating (pointing) towards it.

The Prophet (ﷺ) only touched the black stone and the Yemeni corner (none of the others).

Once the seven rounds have been completed, the tawaf is done. Should you doubt as to how many rounds you did, build upon certainty (i.e. the lower number). Note: After the seventh round, do not kiss the black stone (yet).



Supplications (ad'iyah) during Tawaf

When you come to the black stone, face it and kiss or indicate towards it (as described above) and say "bismillahi wa Allahu Akbar". This has been authentically reported from Ibn 'Umar (may Allah be pleased with them). These are great words and one must appreciate their meanings: that you are beginning in the name of Allah and that Allah is Great (greater than all things).

Kissing the black stone, touching it or indicating towards it is a meritorious deed as the Prophet (ﷺ) said: "Indeed Allah will bring the black stone up on the Day of Resurrection and it will have two eyes with which it sees, a tongue with which it speaks and it will testify for those who touched it."⁵³ He also said: "Touching the black stone and the Yemeni corner causes sins to fall."⁵⁴

Note that we kiss the black stone as a means of glorifying Allah and following the sunnah of His Prophet (ﷺ). Therefore, when 'Umar (may Allah be pleased with him) kissed it he said: "No doubt, I know that you are a stone and can neither harm (anyone) nor benefit anyone. Had I not seen Allah's Messenger kiss you, I would not have kissed you."⁵⁵

At the beginning of the tawaf one may also say as 'Ali (may Allah be pleased with him) used to say: "Allahumma Eemanan bika wa tasdeeqan bi kitabika wa wafa an bi 'ahdika wa it-tiba 'an li sunnati nabiyyika Muhammadin-ﷺ" (O Allah, with faith in You, belief in Your Book, loyalty to You and in compliance to the way of Your Prophet Muhammad-ﷺ).⁵⁶

⁵³ Reported by Ahmad

⁵⁴ Reported by at-Tirmidhi

⁵⁵ Reported by al-Bukhārī and Muslim

⁵⁶ Reported by al-Bayhaqi and others

Between the Yemeni corner and the black stone, say: "Rabbana atina fid-dunya hasanatan, wa fil akhirati hasanatan wa qina 'adhab an-nar" (Our Lord, grant us good in this world and good in the life to come and keep us safe from the torment of the fire).⁵⁷

You may remember Allah (dhikr), recite the Quran or supplicate as you wish (during the tawaf). Ibn al-Qayyim (may Allah have mercy on him) said: 'Abdurrahman ibn 'Awf (or Sa'ad ibn Abi Waqqas) used to do tawaf and he repeated the following du'a: "Rabbi qinee shuhha nafsee, Rabbi qinee shuhha nafsee" (My Lord, save me from the greed of my own soul, my Lord save me from the greed of my own soul). He was asked, don't you ask for anything besides that? In response he said: "If I am protected from the greed of my own soul, I've succeeded." Allah mentions (what means):

﴿وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَنْ يُوقَ شُحَّ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ﴾

*And whoever is protected from the stinginess of his soul – it is those who will be the successful.*⁵⁸

Regarding the merits of tawaf, the black stone and the Yemeni corner, we find the following narration of Ibn 'Umar (may Allah be pleased with them): "I heard the Messenger of Allah (ﷺ) say: Touching them expiates sins. I heard him say: Whoever circles this House seven times, it is as though he freed a slave. I heard him say: One does not place one foot on the ground and raise the other except that Allah wipes away through it (each step) a sin, and a good deed is recorded for him through it."⁵⁹

⁵⁷ Reported by Ahmad and Ibn Khuzaimah

⁵⁸ Sūrat al-Hashr, 9

⁵⁹ Reported by at-Tirmidhi

Salah behind Maqam (station of) Ibrāhīm and Drinking of Zamzam Water

After completing the seventh round, cover your right shoulder and head towards Maqam Ibrāhīm while reciting:

﴿وَاتَّخِذُوا مِنْ مَّقَامِ إِبْرَاهِيمَ مُصَلًّى﴾

Wattakhidhoo min maqami Ibrāhīma musalla

*And take, [O believers], from the standing place of Ibrāhīm a place of prayer.*⁶⁰

Then offer two raka'ah (units) of prayer behind Maqam Ibrāhīm, placing Maqam Ibrāhīm between yourself and the K'abah (even from a far distance) if possible. If you are unable to do this due to the rush or because it would cause inconvenience, then offer this salah anywhere in the masjid. It is preferred to recite Sūrat al-Kāfirūn in the first raka'ah (after al-Fātiḥah) and al-Ikhlāṣ in the second (after al-Fātiḥah). Do not take long for this salah thereby inconveniencing others.

Next, it is preferred to go towards the well of Zamzam and drink from it and pour some of it over the head. The Prophet (ﷺ) informed us that Zamzam is for what you drink it for; it is for nutrition as well as healing.

Then go back to the black stone and kiss, touch or indicate towards it as during tawaf, if possible.

⁶⁰ Sūrat al-Baqarah, 125

Walking between as-Safa and al-Marwah

Now proceed towards as-Safa and upon approaching it recite verse 158 of Sūrat al-Baqarah:

﴿إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا وَمَنْ تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ﴾

Inna-s-safa wal marwata min sha 'airillah, fa man hajja-l-baita aw i 'itamar fa la junaha 'alayhi an yattawwafa bihima. Wa man tatawwa 'a khayran fa innallaha shaakirun 'aleem.

Indeed, as-Safa and al-Marwah are among the symbols of Allah . So whoever makes Hajj to the House or performs 'umrah - there is no blame upon him for walking between them. And whoever volunteers good - then indeed, Allah is appreciative and Knowing.⁶¹

Recite this verse only at the beginning. Then say: “نبدأ بما بدأ الله به” Nabda u bima bada Allahu bih (We begin with what Allah began with).

Now climb as-Safa until you see the K'abah. Face it, raise your hands (as in supplication) and say: الله أكبر الله أكبر الله أكبر, then say the following three times:

لا إله إلا الله وحده لا شريك له، له الملك وله الحمد، يحيي ويميت، وهو على كل شيء قدير، لا إله إلا الله وحده لا شريك له، أنجز وعده، ونصر عبده، وهزم الأحزاب وحده

(There is no true god except Allah alone, Who is without partner. His is the kingdom, all praise is due to Him and He is able to do all things. There is no true god except Allah alone, Who is without partner. He fulfilled His promise, and made His slave prevail, and He defeated the clans all alone).

⁶¹ Sūrat al-Baqarah, 158

Between each time you may supplicate.

Now descend from as-Safa and proceed towards al-Marwah. While walking between the two hills, engage yourself in the remembrance of Allah and turn to Him with humility and sincerity. When you reach the green posts (they are lighted and marked), then walk fast (or jog) to the next green posts (only men) if possible. Then continue walking towards al-Marwah and ascend it and do as you did at as-Safa (facing the qiblah, saying takbeer and the thikr mentioned there and du'a).

This is considered as one complete round. Now return to as-Safa doing as described above and upon reaching as-Safa, you have completed two rounds. While running between the two sets of green posts one may say:

رب اغفر وارحم، إنك أنت الأعز الأكرم

(My Lord, forgive and have mercy, indeed You are the Mighty, the Supreme).

This was reported from Ibn 'Umar and Ibn Mas'ood (may Allah be pleased with them).

Continue in this manner until you finally reach al-Marwah after the seventh round. Once you have completed the seven rounds between as-Safa and al-Marwah, you may cut your hair, thus completing the 'umrah. Now those things which were prohibited while in ihram are lawful once again. Remain in this state until the eighth of Dhil Hijjah.

The Prophet (ﷺ) said: "O Allah have mercy on those who shave (their heads). The people asked: And those who shorten (trim their hair) O Messenger of Allah? He said: O Allah have mercy on those who shave. They asked: And those who shorten O Messenger of

Allah? He responded: And those who shorten."⁶²

Women do not shave their heads, rather they only trim their hair.



⁶² Reported by al-Bukhārī and Muslim

Arkan (Pillars) of ‘Umrah

- Ihram
- Tawaf
- S’ay (walking between as-Safa and al-Marwah).

Wajibat (Obligations) of ‘Umrah

- Ihram from the mīqāt.
- Shaving or trimming (the hair of the head).

Arkan (Pillars) of Hajj

- Ihram
- Tawaf al-Ifadah
- Wuqūf (standing) in ‘Arafah
- S’ay between as-Safa and al-Marwah

Wajibat (Obligations) of Hajj

- Ihram from the mīqāt.
- Remaining at ‘Arafah till sunset for those who are there by day.
- Remaining at Muzdalifah till Fajr until the horizon becomes clear (i.e. brightens), except for the weak/excused who may leave after half the night has passed.
- Spending the nights in Mina during the days of tashreeq (11th, 12th and 13th of Dhul Hijjah)
- Pelting the big jamarah (stone pillar) in addition to the others on the days of tashreeq
- Shaving or trimming (the hair).
- The farewell tawaf.

Important Note

Dear reader, in what follows you will find some simple symbols indicating what is a rukn (pillar), a wajib or a sunnah. These symbols are as follows: (***) for rukn, (**) for wajib, (*) for sunnah. Be aware that whoever leaves out something which is a rukn, their Hajj is incomplete and cannot be compensated for unless that rukn is done. And whoever leaves out a wajib, they will have to expiate for it.



Performing the Hajj

Eighth Dhul Hijjah (1st Day of Hajj)

*The eight day of Dhul Hijjah is known as Yawm at-Tarwiyah.

*For the one doing Hajj at-Tamattu', then before entering the state of ihram it is legislated for them to do the following: take a bath, clip nails, trim moustache, remove unwanted hair (armpits and pubic) and wear two pieces of white cloth (towels/sheets). However, women wear "normal" clothing without wearing gloves or the niqab. As for the one doing Qiran or Ifrad, they are already in ihram so they cannot trim their hair or clip nails etc.

*At the time of Duha (late morning), make your intention for Hajj from the place you are at (i.e. residence) saying Labbayka Hajjan

*If you fear that something may prevent you from completing the Hajj, then place the following condition upon intending the Hajj: وإن حبسني حابس فمحلي حيث حبستني (and if I am prevented by an obstacle then indeed my place is where You prevented me). If you do not have such a fear, then don't place this condition.

**After intending Hajj, you must refrain from doing those things which are prohibited while in ihram.

*Recite the talbiyah often: لبّيك اللهم لبّيك , لبّيك لا شريك لك لبّيك إن الحمد والنعمة لك والمملك لا شريك لك. Continue saying it until you pelt the large jamarah (stone pillar) on the tenth of Dhul Hijjah.

*Proceed towards Mina while reciting the talbiyah and offer Dhuhr, 'Asr, Maghrib, 'Isha and Fajr at Mina (all at their appointed times). Shorten the prayers (two raka'ah for the ones which are normally 4) but do not combine them. This applies to everyone.

*Be keen to recite the adhkar (words of remembrance) after the prescribed prayers as well as the adhkar of the morning and evening.

*Sleep the night in Mina.



Some Errors Committed on the Eighth

Not educating oneself about the proper manner of performing Hajj (through authentic books and asking scholars). Rather, we find that many people set out for the Hajj and make their way through it looking at what others (laypeople) are doing. It is as though they are saying: "I'll do as I see the people doing". This is true ignorance and those who err due to this attitude will not be excused. Allah has made it a duty on us to seek knowledge concerning that which we are ignorant of as He mentions:

﴿فَسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ﴾

*...so ask the people of the message (i.e. scholars) if you do not know.*⁶³

Many pilgrims expose their right shoulders from this day until the end of the Hajj, but this is incorrect as this act is only legislated at the time of the initial tawaf (al-qudoom).

Many women think that their ihram clothing must be of a particular colour (white or green for example), but this is incorrect. Rather, they wear "ordinary" clothing, observing the rules of hijab and refraining from wearing gloves and the niqab (as stated previously).

Some pilgrims prepare themselves for the ihram by doing things forbidden in the Sharee'ah, such as shaving their beards and wearing the lower garment below the ankles. These are forbidden and diminish the rewards of the Hajj.

Some pilgrims do not spend the night in Mina, but rather proceed directly on this night to 'Arafah. This conflicts with the guidance of the Prophet (ﷺ).

⁶³ Sūrat al-Anbiyā, 7

Many pilgrims supplicate using supplications they do not understand nor know the source of. Very often, they simply repeat supplications found in books that happen to fall into their hands. However, one should supplicate using authentic supplications found in the Quran and Sunnah as well as supplicating in one's own language, asking for what they need from the bottom of their hearts.



Ninth Dhul Hijjah (2nd day of Hajj)

*After praying Fajr and after the sun has risen, proceed towards 'Arafah while reciting the talbiyah and glorifying Allah saying: الله اكبر (Allah is Great, there is no deity besides Allah, Allaah is Great and all praise is for Allah)

*It is disliked to fast this day (while doing hajj) as the Prophet (ﷺ) spent the day while he was not fasting.

*It is sunnah to remain at Namirah until zawal (after sun passes by its zenith) if possible.

*There is a khutbah (sermon) delivered at that time and it is followed by praying Dhuhr and 'Asr combined with one adhan and two iqamahs.

***Enter into 'Arafah making certain that you are within the boundaries of 'Arafah. Note that a large part of masjid Namirah is not inside 'Arafah.

*Spend your time remembering Allah, humbling yourself before Him and supplicating to Him with sincerity, submissiveness and presence of heart.

*All of 'Arafah is a place to "stand". However, if possible, stand at the foot of the mountain (hill) known as Jabal Rahmah placing it between yourself and the qiblah.

*It is not from the sunnah to climb the mountain as many do.

*Make du'a (supplicate) until Maghrib, facing the qiblah with hands raised. Be humbly submissive and try to always be present with your heart. Don't make the mistake of wasting your time, laughing, joking, sleeping and engaging in useless talk.

*Say the following in abundance: the talbiyah, invoke salah and salam on the Prophet (ﷺ) and say

لا إله إلا الله وحده لا شريك له له الملك وله الحمد وهو على كل شيء قدير

(there is no deity besides Allah alone, He has no partner, to Him belongs the Dominion, to Him belongs all praise and He is over all things capable)

**Do not leave 'Arafah before sunset.

*The Prophet (sallallahu 'alyhi wa sallam) said: "On no other day does the Satan feel so belittled, humiliated, and angry as he does on the Day of Arafah." The reason for this is the mercy of Allah that descends (this day) and the forgiveness that He grants to people for major sins. (Malik)

**After sunset, proceed calmly towards Muzdalifah.

**When you arrive at Muzdalifah, pray Maghrib and 'Isha combined. In the event you are stuck on route and fear you will only reach Muzdalifah after half the night has passed, then pray wherever you are.

**Sleep until Fajr.



Some Errors Committed on the Ninth

Some pilgrims stand outside the boundary of 'Arafah. Make certain that you are not in that situation since if this happens to you, you will have to complete the remaining rites of Hajj but would have to repeat the entire Hajj the following year. This Hajj will not count.

Some pilgrims fast on this day and this is in contrast with the sunnah.

Making unreasonable efforts to reach Jabal ar-Rahmah and to climb it.

Wasting time in joking, sleeping, and useless talk instead of keeping busy with du'a and dhikr.

Rushing and pushing and shoving while leaving 'Arafah. One should leave calmly.

Not determining the direction of the qiblah when praying in Muzdalifah.



Tenth Dhul Hijjah (3rd Day of Hajj, the Day of 'Eid)

****Pilgrims must pray salat al Fajr in Muzdalifah (with the exception of the weak and women who may leave early if necessary).**

***After salat al Fajr and the prescribed adhkaar (words of remembrance), face the qiblah, praise Allah, magnify Him, glorify Him and supplicate to Him until it starts getting bright (but before sunrise).**

***Proceed towards Mina before the sun rises, repeating the talbiyah and going calmly.**

***If possible, speed up through Wadi Muhassir (a valley between Muzdalifah and Mina)**

***Gather seven pebbles from anywhere on the way to Mina or even from Mina and continue repeating the talbiyah and takbeer.**

Note:

****Pelt the large pillar (jamarah) with seven pebbles (one after the other) saying the takbeer each time and stop saying the talbiyah once you have completed this pelting.**

****Offer your sacrifice (hady) and eat from it if possible and distribute its meat to the poor and needy. The sacrifice is compulsory for those performing tamattu' and qiran. At the time of slaughtering one says: بسم الله والله أكبر، اللهم هذا منك ولك، اللهم تقبل مني (Bismillah wallahu Akbar. Allahumma hadha minka wa lak. Allahumma taqabbal minnee: In the name of Allah, and Allah is Great. O Allah, this is from You and for You. O Allah, accept from me.)**

****Shave or trim your hair (from all over), but remember that shaving the head is better. Start on the right side. Note that women only shorten the hair (about an inch or so). With this, one is partially out of ihram and thus allowed to wear their regular clothing, use**

perfume and do the other things not allowed in the state of ihram with the exception of intimacy. This is not allowed until after tawaf al ifadah and sa'y between as-Safa and al-Marwah (if you still need to do it). If one has intercourse after pelting the large pillar, the Hajj is valid but they have to pay a penalty (slaughter animal to compensate).

***Proceed to Makkah and perform tawaf al Ifadah (without running in the first three rounds or uncovering the right shoulder) and pray two raka'ah.

***Next, go and walk between as-Safa and al-Marwah (this is necessary for the one doing tamattu', and the ones doing qiran and lfrad if they did not do this with the initial tawaf-al qudoom). With this, you are no longer in ihram.

*If you do not follow the sequence as above, there is no blame or harm.

*Drink from the water of Zamzam and pray Dhuhr in Makkah if possible.

*You need to remain in Mina for the night.



Some Errors Committed on the Tenth

Some pilgrims pray salat al Fajr even before its time enters and this is unacceptable. Praying before the legislated time is impermissible and the prayer is invalid.

Some people are not careful while pelting to make certain (as much as possible) that the stones at least fall in the well around the pillar.

Some think that they are actually pelting the Shaytan and this is wrong and out of ignorance. The reality is that we are pelting because the Prophet (ﷺ) did (in obedience to his command) and to raise the remembrance of Allah.

Many do not realize the greatness of this day (the day of 'Eid) and are not keen in carrying out extra acts of obedience such as giving charity, spreading the salam and making Muslims happy.

If offering the sacrifice on their own, many are not careful to choose animals which meet the conditions laid down by the Sharee'ah (i.e. age, physical defects, etc...)

It is from the sunnah to offer your own sacrifice, however, that is not always possible these days.

Some are not careful and may have their sacrifice done outside the boundaries of Makkah (like in 'Arafah or Jeddah). If this happens, another animal must be sacrificed within the boundaries of Makkah.

The time for sacrifice is the day of 'Eid and three days after it, yet some may delay this till later.

Eleventh Dhul Hijjah (4th Day of Hajj)

****You must spend the night in Mina**

****Make certain to offer all your prayers while in Mina in congregation.**

***These days are known as Ayyam at-Tashreeq and one is to remember Allah abundantly during them. It is legislated to say takbeer after the fard prayers on these days.**

***Begin pelting the three pillars after Dhuhr/zawal once you've collected 21 pebbles from any place in Mina.**

****Start by pelting the small pillar, then the middle one and finally the large one.**

****Pelt each with seven pebbles (one after the other, saying takbeer after each pebble).**

***It is sunnah when pelting the small and middle pillar to do so while facing the qiblah and the pillar being before you. Then go aside (away from the crowd) and face the qiblah and supplicate to Allah.**

***While pelting the large pillar, do so while the K'abah is to your left and Mina is to your right and leave right after that without standing to make du'a.**

Note: It is not permissible to assign someone to pelt on your behalf unless you are incapable of doing so either in the day or at night.

****You must spend the night in Mina.**

Some Errors Committed on the Eleventh

Pelting before zawal. One who does so must expiate by offering a sacrifice, unless they repeated the pelting at the appointed time.

A common error is for people to pelt in the wrong order (i.e. large to small). Whoever does so must repeat the pelting.

Some think you have to hit the actual pillar while pelting not realizing that the pillar has been placed there to simply point out the area in which pelting must occur.

Some may throw all seven stones at once and this is incorrect. If one does it, that would count as only one throw (i.e. one pebble).

Some pelt from very far away and they would not be able to tell whether the pebbles at least landed in the well around the pillar.

Wasting time in unnecessary matters while Allah mentions:

﴿فَإِذَا قَضَيْتُمْ مَنَاسِكَكُمْ فَادْكُرُوا اللَّهَ كَذِكْرِكُمْ آبَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا فَمِنَ النَّاسِ مَنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ خَلَقٍ﴾

And when you have completed your rites, remember Allah like your [previous] remembrance of your fathers or with [much] greater remembrance. And among the people is he who says, "Our Lord, give us in this world," and he will have in the Hereafter no share.⁶⁴

⁶⁴ Sūrat al-Baqarah, 200

Twelfth Dhul Hijjah (5th Day of Hajj)

- **Spend the night in Mina (night of the twelfth/evening of 11th).
- *Use the time to do good, remember Allah and benefit people.
- **After Dhuhr/zawal, pelt all three pillars and do as you did on the 4th day of Hajj.
- *After pelting, if you wish to leave Mina early you may do so.
- **If you plan on leaving early, you must leave before sunset.
- *It is better to remain another day:

﴿فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ وَمَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ لِمَنِ اتَّقَىٰ
وَأَتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ إِلَيْهِ تُحْشَرُونَ﴾

Then whoever hastens [his departure] in two days – there is no sin upon him; and whoever delays [until the third] – there is no sin upon him – for him who fears Allah.⁶⁵

Delaying is the sunnah of the Prophet (ﷺ).

*If possible, pray in Masjid al Khayf while in Mina as it is said that 70 prophets prayed in this masjid (mentioned by Sh. Al-Albani)

⁶⁵ Sūrat al-Baqarah, 203

Thirteenth Dhul Hijjah (6th Day of Hajj)

****You should have spent the last night in Mina.**

****Pelt the three pillars after Dhuhr/zawal as on the last two days.**

****When you intend travelling out of Makkah, perform the farewell tawaf (al Wada'). If a woman is menstruating or experiencing post natal bleeding, she does not need to do this tawaf.**

With this, the rites of Hajj have been completed.



Some Errors Committed on the Twelfth and Thirteenth

Leaving the place dirty and leaving garbage around without even bothering while this is far from the teachings of Islam.

Some visit the Masjid of the Prophet (ﷺ) thinking that it is part of the Hajj, and this is wrong. The truth is that visiting al-Masjid an-Nabawi is sunnah either before or after Hajj and has nothing to do with the rites of the Hajj itself; the Hajj is not “more complete” with this visit.

Some people complain a great deal after Hajj about how tired they are and what a great thing they’ve done! They make as though they have done Allah a favour, and this is a sign of weak faith and lack of understanding.



Means of Attaining Rewards

Allah mentions:

﴿وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ﴾

*But those who believe are stronger in love for Allah.*⁶⁶

Go out of your way to adhere to the sunnah of the Prophet (ﷺ) throughout the Hajj.

Greet those whom you know and those whom you do not know with salam and show a pleasant and smiling face.

Try to help other pilgrims by providing food and drink for those who need it and assist those who need assistance.

Be patient with your fellow pilgrims; you may be upset at how some of them behave etc..., but be forbearing and patient.

Advise the ignorant and educate them with wisdom and kindness.

If you can, help distribute beneficial booklets or cds and so forth.

Remember all Muslims in your supplications (du'a).

Practice al-amr bil ma'roof and an-nahy 'an al-munkar (enjoining the good and forbidding the wrong) to the best of your ability and use wisdom and gentleness in advising.

Have a clean heart and abstain from backbiting and criticizing people (especially people of knowledge). Rather, supplicate for them and ask Allah to grant them goodness in both worlds.

You will attain the mercy of Allah if you are tolerant. The Prophet (ﷺ) said: "May Allah show mercy on a man/woman who is generous/tolerant when he sells, when he buys and when he asks for settlement."⁶⁷

⁶⁶ Sūrat al-Baqarah, 165

⁶⁷ Reported by al-Bukhārī

Our Need for Du'a

Allah mentions:

﴿وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي
سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ﴾

And your Lord says, "Call upon Me; I will respond to you." Indeed, those who disdain My worship will enter Hell [rendered] contemptible.⁶⁸

And He mentions:

﴿وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ
فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ﴾

And when My servants ask you, [O Muhammad], concerning Me – indeed I am near. I respond to the invocation of the supplicant when he calls upon Me. So let them respond to Me [by obedience] and believe in Me that they may be [rightly] guided.⁶⁹

And He also mentions:

﴿أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ﴾

{Is He [not best] who responds to the desperate one when he calls upon Him and removes evil}⁷⁰

And the Prophet (ﷺ) says: "Allah is Shy and Most Generous. He is Shy that when one raises his hands to Him (in du'a), He does not allow him to put them empty in failure."⁷¹

⁶⁸ Sūrat Ghāfir, 60

⁶⁹ Sūrat al-Baqarah, 186

⁷⁰ Sūrat an-Naml, 62

⁷¹ Ahmad, Abu Dāwood and At-Tirmidhi

Also: "Whoever does not ask of Allah, He becomes angry with him."⁷²

And the Prophet (ﷺ) said: "Du'a is worship."⁷³

The Prophet (ﷺ) also told Abdullah ibn 'Abbas (may Allah be pleased with him):

"O young boy! I wish to instruct you in some matters; be watchful of Allah, (i.e. the commandments of Allah) He will be watchful of you. Safeguard His rights, He will always be with you; if you must beg, beg of Him alone; if you need assistance, supplicate to Allah alone for assistance, and remember that if all the people jointly desire to benefit you with something, they will be unable to benefit you, except with that which Allah has preordained for you. And if all of them intend to do harm to you, they will not be able to afflict you with anything except that which Allah has predestined against you. The pens have been lifted and the pages have dried".⁷⁴

It is reported from 'Umar (may Allah be pleased with him) that he said: "I am not worried about whether my du'a is being answered or not, but I'm worried about not making du'a. But if I am inspired to make du'a, then the answer comes with it"

Therefore, we must be confident and certain that Allah does respond to our du'as. The Prophet (ﷺ) said: "Call upon Allah with certainty of being answered. And know that Allah does not respond to the du'a from a heart which is forgetful or frivolous."⁷⁵

From the etiquettes of du'a are the following:

- Ask Allah using His Beautiful names: Allah mentions:

⁷² Reported by at-Tirmidhi

⁷³ Reported by at-Tirmidhi and others

⁷⁴ Reported by Ahmad & at-Tirmidhi

⁷⁵ Reported by At-Tirmidhi

﴿وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا﴾

And to Allah belong the best names, so invoke Him by them ⁷⁶

- Begin with hamd and thana (praising Allah) and invoking peace and blessings on the Prophet (ﷺ).
- Be truthful and sincere in your requests before Allah.
- Be persistent and do not be hasty.
- Repeat your request three times.
- Make certain your food, drink and clothing (provisions) are from lawful means.
- Raise your hands in du'a and face the qiblah.
- Try to be in wudu.
- Keep your voice moderate; between audible and silent.
- Don't try too hard to make your du'a rhyme (i.e., to be poetic).
- Do not transgress in your du'a; don't ask for anything unlawful, or to cut off ties with family and do not ask for that which is extreme.
- Ask of Allah only.

Dear pilgrim, of the people there are those who utter the testimony of faith (shahadah) and think that it is sufficient for them. However, their words and actions contradict their claim (of tawheed). The proof of this is that they turn to other than Allah and fall into shirk which angers Allah and earns them His wrath and distance from Him. Some turn to the Prophet (ﷺ) in du'a while others turn to 'Ali, al-Hasan and al-Husayn (may Allah be pleased with them) and yet

⁷⁶ Sūrat al-A'raf, 180

others turn to righteous people (who are deceased) and other creatures of Allah. These people have committed the worst of crimes and have strayed.

﴿وَمَنْ أَضَلُّ مِمَّن يَدْعُوا مِنْ دُونِ اللَّهِ مَنْ لَا يَسْتَجِيبُ لَهُ إِلَى يَوْمِ الْقِيَامَةِ وَهُمْ عَنِ دُعَائِهِمْ غَافِلُونَ وَإِذَا حُشِرَ النَّاسُ كَانُوا لَهُمْ أَعْدَاءً وَكَانُوا بِعِبَادَتِهِمْ كَافِرِينَ﴾

And who is more astray than he who invokes besides Allah those who will not respond to him until the Day of Resurrection, and they, of their invocation, are unaware. And when the people are gathered [that Day], they [who were invoked] will be enemies to them, and they will be deniers of their worship.⁷⁷

So be careful to worship Allah alone and to call upon Him alone and not turn to anyone else (saints/pirs, prophets, angels, etc...). All praise belongs to Him Who said:

﴿ادْعُونِي أَسْتَجِبْ لَكُمْ﴾

{Call upon Me; I will respond to you.}⁷⁸

Presence of mind and heart along with sincerity in turning to Allah.

Use supplications found in the sunnah and include the beautiful and perfect names of Allah.

⁷⁷ Sūrat al-Aḥqāf, 5-6

⁷⁸ Sūrat Ghāfir, 60

Some Words of Remembrance and Supplications

The Prophet (ﷺ) said: "The best supplication on the Day of `Arafah and the best thing that I and the prophets before me said is: There is no deity worthy of worship but Allah Alone. He has no partners. To Him alone belong the kingdom and all praise. He has power over all things."⁷⁹

لا إله إلا الله وحده لا شريك له ، له الملك وله الحمد ، وهو على كل شيء قدير

It is authentically reported that the Prophet (ﷺ) said: The most beloved of speech to Allah are four (phrases):

سبحان الله والحمد لله ولا إله إلا الله والله أكبر

(Glorified is Allah, all praise is due to Allah, there is none worthy of worship besides Allah and Allah is Great)⁸⁰

He (ﷺ) also said: Two words/phrases are light on the tongue, weighty on the scale and beloved to the Most Merciful:

سبحان الله وبحمده سبحان الله العظيم

(Glory be to Allah and His is the praise, (and) Allah, the Greatest is free from imperfection)⁸¹

And during times of anxiety/grief the Prophet (ﷺ) used to say:

لا إله إلا الله العظيم الحليم، لا إله إلا الله رب العرش العظيم، لا إله إلا الله رب السموات ورب الأرض ورب العرش الكريم

⁷⁹ Reported by At-Tirmidhi, Mālik, al-Bayhaqi

⁸⁰ Reported by Muslim and others

⁸¹ Agreed upon

(There is no god but Allah, the All-Powerful, the Forbearing; there is no god but Allah, Lord of the mighty Throne; there is no god but Allah, Lord of heaven, Lord of earth, and Lord of the noble Throne)⁸²

And he (ﷺ) used to say:

اللهم أصلح لي ديني الذي هو عصمة أمري، وأصلح لي دنياي التي فيها معاشي،
وأصلح لي آخرتي التي فيها معادي واجعل الحياة زيادة لي في كل خير، واجعل الموت
راحة لي من كل شر

(O Allah, correct my religious commitment which is the foundation of my life, and correct my worldly affairs in which is my livelihood, and grant me good in the Hereafter to which is my return. Make my life a means of accumulating good, and make death a respite for me from all evil)⁸³

He used to say:

اللهم إني أسألك الهدى والتقى والعفاف والغنى

(O Allah! I ask You for guidance, piety, safety and well-being, and contentment and sufficiency)⁸⁴

اللهم إني أعوذ بك من زوال نعمتك، وتحول عافيتك، وفجاءة نقمتك، وجميع
سخطك

(O Allah, I seek protection in You from the snatching of any of Your favours and the releasing of Your protection, and of sudden calamity, and of all forms of Your anger).⁸⁵

⁸² Reported by al-Bukhārī and Muslim

⁸³ Reported by Muslim

⁸⁴ Reported by Muslim

⁸⁵ Reported by Muslim

'Aishah (may Allah be pleased with her) reported that the Prophet (sallahu 'alayhi wa sallam) told her to supplicate with this supplication:

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنَ الْخَيْرِ كُلِّهِ: عَاجِلِهِ وَآجِلِهِ، مَا عَلِمْتُ مِنْهُ وَمَا لَمْ أَعْلَمْ، وَأَعُوذُ بِكَ مِنَ الشَّرِّ كُلِّهِ عَاجِلِهِ وَآجِلِهِ، مَا عَلِمْتُ مِنْهُ وَمَا لَمْ أَعْلَمْ.

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ خَيْرِ مَا سَأَلَكَ عَبْدُكَ وَتَبِيعُكَ، وَأَعُوذُ بِكَ مِنْ شَرِّ [مَا اسْتَعَاذَ بِكَ] [مِنْهُ] عَبْدُكَ وَتَبِيعُكَ.

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْجَنَّةَ، وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ أَوْ عَمَلٍ، وَأَعُوذُ بِكَ مِنَ النَّارِ وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ أَوْ عَمَلٍ، وَأَسْأَلُكَ أَنْ تَجْعَلَ كُلَّ قَضَاءٍ قَضَيْتَهُ لِي خَيْرًا.

O Allah, I ask You for all goodness, now and later on, that which I know and that which I do not know; I seek refuge in You from all evil, now and later on, that which I know and that which I do not know. I ask you for Paradise and the words and deeds that will bring me closer to it, and I seek refuge in You from Hell and from the words and deeds that would bring me closer to it. I ask You for that which Muhammad asked You for, and seek refuge in You from that from which Muhammad sought refuge; whatever You decreed for me, make its consequences good.⁸⁶

It is important also that you ask for forgiveness abundantly and repent a true and sincere repentance. Beg from Allah the best of both worlds and invoke peace and blessings on the Prophet (ﷺ) plentifully.

The Prophet (ﷺ) often repeated the du'a

اللهم آتنا في الدنيا حسنة وفي الآخرة حسنة وقنا عذاب النار

*O Allah, give us in this world [that which is] good and in the Hereafter [that which is] good and protect us from the punishment of the Fire.*⁸⁷

⁸⁶ Reported by Ahmad, Ibn Majah

⁸⁷ Agreed upon

In Conclusion

I ask Allah to accept from us and you our good deeds and I call upon Him with the du'a of our father Ibrāhīm and his son Ismā'il:

﴿ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ﴾

(Our Lord, accept [this] from us. Indeed You are the Hearing, the Knowing).⁸⁸



⁸⁸ Sūrat al-Baqarah, 127

Some Recommended Du'aas

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، سُبْحَانَ اللَّهِ الْعَظِيمِ

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ

لَا إِلَهَ إِلَّا اللَّهُ وَلَا نَعْبُدُ إِلَّا إِيَّاهُ ، لَهُ النِّعْمَةُ وَلَهُ الْفَضْلُ وَلَهُ الثَّنَاءُ الْحَسَنُ ، لَا إِلَهَ إِلَّا اللَّهُ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ.

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

اللَّهُمَّ أَصْلِحْ لِي دِينِي الَّذِي هُوَ عِصْمَةُ أَمْرِي، وَأَصْلِحْ لِي دُنْيَايَ الَّتِي فِيهَا مَعَاشِي،
وَأَصْلِحْ لِي آخِرَتِي الَّتِي فِيهَا مَعَادِي، وَاجْعَلِ الْحَيَاةَ زِيَادَةً لِي فِي كُلِّ خَيْرٍ، وَاجْعَلِ الْمَوْتَ رَاحَةً لِي مِنْ كُلِّ شَرٍّ

أَعُوذُ بِكَ مِنْ جَهْدِ الْبَلَاءِ، وَدَرَكِ الشَّقَاءِ، وَسُوءِ الْقَضَاءِ، وَشَمَاتَةِ الْأَعْدَاءِ

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحَزَنِ، وَ مِنَ الْعَجْزِ وَالْكَسَلِ، وَ مِنَ الْجُبْنِ وَالْبُخْلِ، وَ
مِنَ الْمَأْثَمِ وَالْمَغْرَمِ ، وَ مِنْ غَلَبَةِ الدَّيْنِ، وَقَهْرِ الرِّجَالِ

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْبَرَصِ، وَالْجُنُونِ، وَالْجُدَامِ، وَمِنْ سَيِّئِ الْأَسْقَامِ

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي دِينِي وَدُنْيَايَ ، وَأَهْلِي وَمَالِي ، اللَّهُمَّ اسْتُرْ عَوْرَاتِي
، وَآمِنْ رَوْعَاتِي ، اللَّهُمَّ احْفَظْنِي مِنْ بَيْنِ يَدَيْ وَمِنْ خَلْفِي ، وَعَنْ يَمِينِي وَعَنْ شِمَالِي ،
وَمِنْ فَوْقِي ، وَأَعُوذُ بِعِظَمَتِكَ مِنْ أَنْ أُغْتَالَ مِنْ تَحْتِي

اللَّهُمَّ اغْفِرْ لِي خَطِيئَتِي، وَجَهْلِي، وَإِسْرَافِي فِي أَمْرِي، وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي

اللَّهُمَّ اغْفِرْ لِي هَزْلِي وَجِدِّي، وَخَطْئِي، وَعَمْدِي، وَكُلُّ ذَلِكَ عِنْدِي

اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ، وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ، وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي،
أَنْتَ الْمُقَدِّمُ وَأَنْتَ الْمُؤَخِّرُ، وَأَنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

اللَّهُمَّ إِنِّي أَسْأَلُكَ الثَّبَاتَ فِي الْأَمْرِ، وَالْعَزِيمَةَ عَلَى الرَّشْدِ، ، وَأَسْأَلُكَ شُكْرَ نِعْمَتِكَ،
وَحُسْنَ عِبَادَتِكَ، وَأَسْأَلُكَ قَلْباً سَلِيماً، وَلِسَاناً صَادِقاً، وَأَسْأَلُكَ مِنْ خَيْرِ مَا تَعْلَمُ،
وَأَعُوذُ بِكَ مِنْ شَرِّ مَا تَعْلَمُ، وَأَسْتَغْفِرُكَ لِمَا تَعْلَمُ، إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ

اللَّهُمَّ رَبَّ السَّمَوَاتِ وَرَبَّ الْأَرْضِ، وَرَبَّ الْعَرْشِ الْعَظِيمِ، رَبَّنَا وَرَبَّ كُلِّ شَيْءٍ، فَالِقَ
الْحَبِّ وَالنَّوَى، وَمُنْزِلَ التَّوْرَةِ وَالْإِنْجِيلِ وَالْفُرْقَانِ، أَعُوذُ بِكَ مِنْ شَرِّ كُلِّ شَيْءٍ أَنْتَ
أَجِدُّ بِتَأْصِيئَتِهِ، أَنْتَ الْأَوَّلُ فَلَيْسَ قَبْلَكَ شَيْءٌ، وَأَنْتَ الْآخِرُ فَلَيْسَ بَعْدَكَ شَيْءٌ، وَأَنْتَ
الظَّاهِرُ فَلَيْسَ فَوْقَكَ شَيْءٌ، وَأَنْتَ الْبَاطِنُ فَلَيْسَ دُونَكَ شَيْءٌ، اقْضِ عَنَّا الدَّيْنَ وَأَغْنِنَا
مِنَ الْفَقْرِ

اللَّهُمَّ آتِ نَفْسِي تَقْوَاهَا، وَزَكِّهَا أَنْتَ خَيْرُ مَنْ زَكَّاهَا. أَنْتَ وَلِيُّهَا وَمَوْلَاهَا

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ، وَالْجُبْنِ وَالْهَرَمِ وَالْبُخْلِ، وَأَعُوذُ بِكَ مِنْ
عَذَابِ الْقَبْرِ

اللَّهُمَّ لَكَ أَسْلَمْتُ، وَبِكَ آمَنْتُ، وَعَلَيْكَ تَوَكَّلْتُ، وَإِلَيْكَ أَنَبْتُ، وَبِكَ خَاصَمْتُ. اللَّهُمَّ
إِنِّي أَعُوذُ بِعِزَّتِكَ لَا إِلَهَ إِلَّا أَنْتَ أَنْ تُضِلَّنِي، أَنْتَ الْحَيُّ الَّذِي لَا يَمُوتُ، وَالْجِنُّ وَالْإِنْسُ
يَمُوتُونَ

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عِلْمٍ لَا يَنْفَعُ وَمِنْ قَلْبٍ لَا يَخْشَعُ وَمِنْ نَفْسٍ لَا تَشْبَعُ وَمِنْ
دَعْوَةٍ لَا يُسْتَجَابُ لَهَا

اللَّهُمَّ جَنِّبْنِي مُنْكَرَاتِ الْأَخْلَاقِ، وَالْأَهْوَاءِ، وَالْأَعْمَالِ، وَالْأَذْوَاءِ

اللَّهُمَّ أَلْهِمْنِي رُشْدِي، وَأَعِزَّنِي مِنْ شَرِّ نَفْسِي

اللَّهُمَّ اكْفِنِي بِحَلَالِكَ عَنْ حَرَامِكَ، وَأَغْنِنِي بِفَضْلِكَ عَمَّنْ سِوَاكَ

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْهُدَى وَالتَّقَى وَالْعِفَافَ وَالْغِنَى

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْهُدَى وَالسَّدَادَ

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنَ الْخَيْرِ كُلِّهِ عَاجِلِهِ وَآجِلِهِ، مَا عَلِمْتُ مِنْهُ وَمَا لَمْ أَعْلَمْ، وَأَعُوذُ بِكَ
مِنَ الشَّرِّ كُلِّهِ، عَاجِلِهِ وَآجِلِهِ مَا عَلِمْتُ مِنْهُ، وَمَا لَمْ أَعْلَمْ، اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ خَيْرِ
مَا سَأَلَكَ عَبْدُكَ وَنَبِيُّكَ مُحَمَّدٌ ﷺ، وَأَعُوذُ بِكَ مِنْ شَرِّ مَا عَادَ مِنْهُ عَبْدُكَ وَنَبِيُّكَ
مُحَمَّدٌ ﷺ، اللَّهُمَّ إِنِّي أَسْأَلُكَ الْجَنَّةَ وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ أَوْ عَمَلٍ، وَأَعُوذُ بِكَ مِنَ
النَّارِ وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ أَوْ عَمَلٍ، وَأَسْأَلُكَ أَنْ تَجْعَلَ كُلَّ قَضَاءٍ تَفْضِيهِ لِي خَيْرًا

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ، يُخَيِّ وَيُمِيتُ، وَهُوَ عَلَى كُلِّ
شَيْءٍ قَدِيرٌ

سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ
الْعَظِيمِ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ، وَعَلَى آلِ إِبْرَاهِيمَ،
إِنَّكَ حَمِيدٌ مَجِيدٌ، وَبَارِكْ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ،
وَعَلَى آلِ إِبْرَاهِيمَ، فِي الْعَالَمِينَ إِنَّكَ حَمِيدٌ مَجِيدٌ

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

اللَّهُمَّ لَكَ الْحَمْدُ كَالَّذِي نَقُولُ وَخَيْرًا مِمَّا نَقُولُ ، اللَّهُمَّ لَكَ صَلَاتِي وَتُسْكِي وَمَحْيَايَ
وَمَمَاتِي وَإِلَيْكَ مَأْبِي وَلَكَ رَبِّ تُرَاثِي

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ وَوَسْوَاسِ الصُّدْرِ ، وَشَتَاتِ الْأَمْرِ

اللَّهُمَّ اجْعَلْ فِي قَلْبِي نُورًا وَفِي سَمْعِي نُورًا وَفِي بَصَرِي نُورًا

اللَّهُمَّ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ جَهْدِ الْبَلَاءِ، وَدَرْكِ الشَّقَاءِ، وَسُوءِ الْقَضَاءِ، وَشَمَاتَةِ الْأَعْدَاءِ

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْمَأْثَمِ وَالْمَغْرَمِ، وَمِنْ شَرِّ فِتْنَةِ الْغَيِّ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ
الْفَقْرِ



In this booklet, you will find what is required of the pilgrim during the Hajj as legislated by Allah and His Messenger Muhammad (*sallallahu 'alayhi wa sallam*). It includes a step by step description of 'Umrah and Hajj as well as common mistakes made by pilgrims. The booklet has been adapted from a work entitled "**al Minhaj fee Yawmiyyat al Haj**" which was compiled and prepared by Sh. Khalid ibn Abdillah an-Nasir. To provide feedback, suggestions, or inform us about any errors in the book, kindly email us at almadinahacademy@gmail.com

